

نوراف
عشو
اور
ہیہ ظاہر کر
جنانا ہر
ہیہ دعویٰ
ہیہ
روح القا
غان
کے ساتھ
بنائے اور
کو اور
میں بھیجا
انس
اور بعضوں
لو
نہ رکھا بلکہ
بچہ اور مرغ
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ڈال ہوا
کی تعلیم
ہر ایک
شدید اور
برکھو کو
جینرین اور
موجود ہو
دانائی
کمال ہو

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Later times on there was a "lost man" in the history of the Brahmo Samaj.

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truths so commonly found, as it is alleged, in other writings and other lands, have failed to influence the world except in Christian lands. Mr. Williams answers by saying that "Jesus was inspired to live the sublime doctrines he taught." If so, why have the millions of Christian men and women during nineteen centuries failed to produce another Jesus? The answer is in the words of Jesus himself: "The Son can do no other than the Father."

SUPPLEMENT TO THE NÚR AFSHÁN

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Editorial Notes.

A persistent effort is being made by some of the leaders of the Brahmo Samaj to bring about a union with the Arya Samaj. The lectures of B. Bolendra Nath Tagore recently delivered in Lahore are suggestive of retrogression rather than progress in the Brahmo community. With laborious effort the learned Babu endeavored to impress the Arya mind with the belief that the Brahmo Samaj had not abandoned the Vedas, but that it still held them to be a "book of true knowledge." By a process of elimination, the Arya Samaj was declared not to be committed to the Vedas as a "revelation." On the other hand the effort was made to prove that Brahmos had not altogether abandoned the Vedas but still regarded them as "Books of true knowledge." True they had culled out a small portion of this "true knowledge" for popular use. But this fact should not be understood as implying a rejection of everything else.

This effort to reconcile the two Samajes is a good deal like the reconciliation of the lion and the lamb, with the lamb inside the lion!

There has ever been a section of the Brahmo Samaj that has looked longingly backward, and, like rebellious Israel in the wilderness, has hungered for the leeks and garlic of

Egypt. For this class the Arya Samaj will provide, at least, a temporary refuge. On the other hand, wherever Brahmos have tasted something of the sweetness of that Divine stream of knowledge flowing from Jesus and the Gospel, the labored efforts of Mr. Tagore will prove fruitless. True religion is not to be found in any number of negations. It is positive. It is not only a doctrine, but a life. In Jesus we have both. "Never man spoke like this man." His teaching not only includes all truth found elsewhere, but it is a revelation setting forth truths nowhere else to be found. Then as to his life, it is absolutely without a rival. Such being the case, the hope of the Brahmo Samaj lies not in the retrogression movement advocated by Mr. Tagore but in progress towards the pure and exalted faith of Jesus Christ.

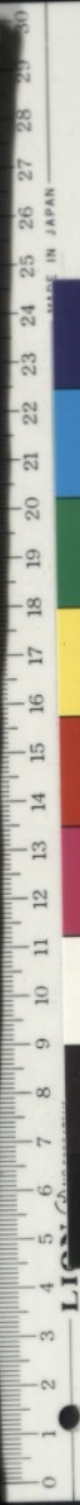
In a sermon of the Rev. S. Fletcher Williams, reported in the *Indian Messenger*, we read the following:

"The Gospel which Jesus preached was preached centuries before he was born. The Sermon on the Mount, the Lord's Prayer, the Golden Rule, can be found in Buddhist, Hindu and Chinese Scriptures—at least, they can be gleaned from the sacred literatures of these religions. But Jesus was inspired to live the sublime doctrines which he taught. Men said: 'These doctrines are true, beautiful, divine; but who can put them into practice?' Jesus opened his mind to

God in prayer, and God's inspiration filled his spirit, and then he absorbed the doctrines into his being. He was an embodiment of the Lord's Prayer. He was the Sermon on the Mount in a real, personal, human life. God has pointed the millions of Christendom to Jesus for two thousand years, and said: "Behold what man can do and be under the divine influence!"

This kind statement illustrates the methods by which our Unitarian friends hope to capture the progressive section of the Brahmo Samaj. Jesus is exalted as a great Teacher. His spotless life is freely acknowledged. But he is to such men only a teacher. They arrogate to themselves the right to reject or to explain away his teaching concerning himself. While lauding him with praise, they strip him of his real character as the Son of God and the Saviour of men. They fail totally to understand the true import of his teaching or the meaning of his suffering and death on the Cross.

The implication that Jesus received his doctrine from the fathers is another of those partial truths having the import of a lie. The futile effort of many men to find the doctrine of Jesus in the writings of Buddha or of Confucius is paralleled by the absurd claim of Swami Dyanand that all modern scientific discoveries were known thousands of years ago to the Rishis of Vedic times. We may well inquire how it happens that these



truths so commonly found, as it is alleged, in other writings and in other lands, have failed to influence the world except in Christian lands? Mr. Williams answers by saying that "Jesus was inspired to live the sublime doctrines he taught." If so, why have the millions of Christian men living during nineteen centuries failed to produce another Jesus? The true reason for this incomparable life is set forth in the words of Jesus himself when he said; "The Son can do nothing of himself but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son and sheweth him all things that himself doeth."

Current Thought.

PRIMITIVE THEISM.

Continued.

III

Let us now consider briefly the religious history of Parsees. Their religion, notwithstanding its apparent dualism, is, at root, monotheistic. They declare that "One Supreme God made the world."

Fire was not worshipped save as a symbol. The poet Firdusi says, of the prostration of Cyrus and his grandfather before the fire, "Think not that they were adorers of fire, for that element was only an exalted object, on the lustre of which they fixed their eyes. They humbled themselves a whole week before God."

Max Muller declares that "the religion of Zoroaster was founded on a solemn protest against the worship of nature involved in the Vedas; and the idea of the Supreme is at the basis of all."

The famous inscription of Darius, son of Hytaspes, at Behistun, beginning, "A great God is Ahura Mazdu," proves that Darius, following the leadings of Zoroaster, was himself a monotheist.

All this is substantiated by Rawlinson ("Ancient Monarchies," Vol. II. p. 331): "Dualism proper or a belief in two uncreated and independent principles, one a principle of good and the other a principle of evil, was no part of the original Zoroastrianism."

The same author elsewhere, in attempting to explain the favor of the Persians toward the Jews and the fidelity of the Jews toward the Persians (cf. Ezra i., 2, 3), says: Evidently the Jews and Arians, when they became known to one another, recognized mutually the fact that they were worshippers of the same Great Being."

Both Max Muller and Monier Williams agree in placing Zoroaster's time as not much earlier than 500 B. C. Unquestionably the founder of the religion of the Parsees was a reformer, a restorer. His effort was to bring the people back from the worship of the heavenly bodies to Mazduism—i.e., the worship Ahura Mazdu, the one supreme god. The fire priests (Soshyautos) worshipped a plurality of Ahuras. Zoroaster reduced this plurality to a unity, and he called the one supreme being Ahura Mazdu (Ahura-Mazda of the cuneiform inscriptions—Hormazd or Ormuzd of the modern Parsees). Zoroaster appear then as a reformer calling the people back from polytheism to the worship of the one God. But where did he get his ideal monotheism? Doubtless it was the original Iranian religion. "The Avesta religion," says Ebrard ("Apologues," Vol. II., p. 209), "belongs to a much more recent time, and to a much later stage of the religious development, than the early Veda religion of the Indians. . . : It was a deterioration and pollution of the old Iranian religion."

Circumstances were such that Zoroaster could scarcely have borrowed his monotheism from surrounding nations. He must have found it in the original Iranian religion which his countrymen had corrupted.

Furthermore the existence of common divine name, and of common religious customs, indicates that originally the Indian and Iranian religions were one, that they had a common source.

"We find," says Ebrard (Vol. II. p. 224), "upon the whole, among the Iranians as among the Indians a regular deterioration. Certain facts and inferences have made it seem to us

unquestionable that both peoples possessed originally the knowledge of the one living, eternal, invisible and holy God, and we see in each case they sank." He adds, "The process of working up exists only as a fashionable article in the heads of modern savants—an a priori creation of the brain."

Among the Greeks, though we are unable to trace their early history, and though we know nothing of them until they were much sunk in polytheism; yet from the primitive Pelasgian times on, there was a decline in purity, and an increase in polytheistic features. "That among them also," continues Ebrard, "polytheism had been preceded by primitive monotheism can no longer be seriously disputed." There is, so far as we can trace the history of the Greeks, a remarkable parallel between their religious development and that of the Indians and Iranians. There is with each an innate tendency to conceive of God as immanent in nature, which is the first step from monotheism to polytheism.

* Athenagoras quotes from Sophocles:

"There is one God, in truth there is but one; Who made the heavens and the broad earth beneath."

It was clearly his view that even in his native city, Athens, where, as Petronius tells us, "it was easier to find a god than a man," the great philosophers, and some of the poets, had recognized the essential unity of the Godhead (cf. Athenagoras "Plea for the Christians," chaps. v. and vi., in Library Ante-Nicene Fathers).

The Apostle Paul in his sermon before the Areopagites seems to entertain a similar view. His allusion to the heathen poets and his quotation from Aratus and Cleanthes shows that he regarded them as having a conception of the true God although they worshipped Him under the name of Zeus. Cleanthes' sublime hymn is worthy of a place in the best anthologies. Prof. J. G. Crosswell has rendered a portion of it as follows:

"Hail to Thee most glorious of immortals! O Thou of many names (Polunome Al-mighty Zeus,

Nature's first cause, governing all things by law;

It is the right of mortals to address Thee, For we who live and creep upon the earth are all Thy children"

(ek sim gar genos esmen).

The words of Aratus are more exactly quoted by the Apostle "For we are also His offspring" (tou gar kai genos esmen). The same sentiment is found not only in the Greek but also in the Latin poets. Thus Lucretius,

"Denique caelesti sumus omnes semine oriundi; Omnibus ille idem pater est."

(Lucret. II., 992; cf. Lewin's "Life and Epistles of St. Paul," Vol. I., p. 263, et seq.).

Zeus as worshipped in these noble poems must be distinguished from the Zeus of the Greek and Roman pantheon. He is characterized by Varro as *Anima mundum gubernans*; and he is so recognized by both Aratus and Cleanthes.

That only one god was worshipped originally in Egypt seems to be indicated in the statement made by Manetho, to the effect that Ptah, first of all, for nine thousand years reigned alone without the existence of another god. Ptah is called in hieroglyphic inscriptions "Lord of the Heavens," "Father of Men," "Father of the Father of the Gods."

Later there comes a period when the heavenly gods are distinguished from their visible and earthly manifestations.

Finally, in the downward development, polytheistic nature-worship becomes general, and the original nobler ideas are lost.

"The fundamental doctrine," says Wilkinson (*Egypt*, Vol. I, p. 327) "was the unity of the Deity; but this unity was not represented. . . . But the attributes of this being were represented under positive forms; and hence arose a multiplicity of gods that engendered idolatry, and caused a total misconception of the real nature of the Deity in the minds of all who were not admitted to a knowledge of the truth through the mysteries. The division of God into His attributes was in this manner. As soon as He was thought to have any reference to His works or to man He ceased to be quiescent. He became an agent and He was no longer the one, but distinguishable and divisible according to His supposed character. His actions and His influence on the world. . . . As we speak of Him as the Almighty, the Merciful, the Everlasting, so the Egyptians gave to each of His various attributes a particular name. But they did more. They separated them; and to the uninitiated they become distinct gods." So he continues (p. 328), "The figures of Ptah, Osiris, Amun, Maut, Neith and other gods and goddesses were invented as the signs of the various attributes of the Deity."

Space will permit us only to glance at other nationalities.

To be continued.

One Man's Work.

SOME seventy years ago a Harrow boy of noble birth was standing not far from the school gates, when he saw with indignation the horrible levity with which some drunken men were conducting a pauper funeral.

* Rawlinson testifies also. "The primary doctrine of the esoteric religion (of Egypt) undoubtedly was the real essential unity of the Divine Nature" (*Egypt*, Vol. I, p. 324). This "unity of the Divine nature" he defines as "the sole producer of all things both in heaven and earth. Himself not produced by any"—"the only true living God, self-originated" (*Egypt*, Vol. I, p. 323).

"Rattle his bones over the stones,
He's only a pauper whom nobody owns."

Then and there that generous boy dedicated himself to defend through life the cause of the oppressed, to pity the sorrowful sighing of the prisoners, and to see that those in need and necessity had right done them.

To this high service he felt himself to be anointed as by the hands of invisible consecration; and nobly was his vow fulfilled. He saved the little chimney-sweeps from the brutalities to which they were subjected. He mitigated or canceled the horrors of factories and mines. He founded ragged schools. He helped the poor costermongers. He went about, like the knights of old, redressing human wrongs. To few men has it been given to achieve more for the amelioration of the human race.

He passed, as all the best and bravest men pass, through hurricanes of calumny, and felt the heartsickness of hope deferred amid painful isolation. Never was there a more remarkable and beautiful sight than that of his funeral in Westminster Abbey. "For departed kings there are appointed honors, and the wealthy have their gorgeous obsequies. It was his noble lot to clothe a nation in spontaneous mourning and to sink into the grave amid the benedictions of the poor."

His name was Anthony Ashley, Earl of Shaftesbury. His statue stands by the western gate of the great abbey chiseled in marble not whiter than his life, and the two mighty monosyllables carved upon it—

LOVE SERVE.

are the best epitome of the best work of the young man in the church.

[Dean Farrar, in *"The Independent."*]

A Temperance Story.

A two-dollar bill came into the hands of a relative of mine, writes a lady in Boston, which speaks volumes on the horrors of strong drink or the traffic in it. There was written in red ink on the back of it the following:

"Wife, children and over \$40,000 all gone; I alone am responsible. All has gone down my throat. When I was twenty-one I had a fortune. I am not yet thirty-five years old. I have killed my beautiful wife, who died of a broken heart have murdered my children with neglect. When this bill is gone I do not know how

I can get my next meal. I shall die a drunken pauper. This is my last money and my history. If this bill comes into the hands of any man who drinks, let him take warning from my life's ruin."—*Northern Messenger.*

Sea-sickness on Land.

President Lincoln's name is one of the great names on our list of total abstainers. He was both sensible, good, and brave. Once he took a long voyage on the coast in a steamboat, and was badly shaken up; probably he was seasick. After the voyage was over, some one asked him how he felt, and he replied, "I am not feeling very well. I got badly shaken up on the bay coming along, and am not altogether over it yet."

"Let me send for a bottle of champagne for you, Mr. President," said a staff officer; "that is the best remedy I know of for seasickness."

"No, no, my friend," replied Mr. Lincoln. "I've seen many a man in my time seasick ashore from drinking that very article."

His principles became so well known that no one after that dared offer him wine or advise his drinking it.

DIGGING FOR FISH.—The natives of Kottiar are in the habit of digging every year, in the summer, the dry banks of the Vergel River for fish, which they dig out by hundreds, just as they would potatoes. The mud lumps are broken open, and the fish, perhaps eight or ten inches long, will always be found alive, and often frisky, as if just removed from its supposedly native element—the water. In the dry bed of several African rivers a similar practice is often pursued. A kind of mud fish buries itself whilst the bottom is still moist and remains there all the summer, waking up when the rains commence again.

ONE TWO, OR THREE TAILS.—The distinctive badge of a Pasha is a horse's tail waving from the end of a staff crowned with a gilt ball. The title, Pasha, is given to governors of Turkish provinces or to military or naval commanders of high rank. It was at one time applied only to princes of the blood. This word is made up of two words, *pa* which means fort, and *shah* a ruler, and signifies "support of the ruler." There are three grades of Pashas, distinguished by the number of horse's tails on their standards. Pashas, of the highest order carry three tails at the end of the staff which has been mentioned. Pashas of two tails are governors of provinces, while the low rank are Pashas of one tail.

Telegrams.

Mr. Cecil Rhodes, having completed his mission in Berlin, has gone to the Hague. The Kaiser has presented his photograph to Mr. Rhodes.

The Filipino losses in the fighting near the river Pasig were 400 killed and 400 taken prisoners. The casualties on the side of the American troops were slight.

The Pope's condition is again weaker, and the doctors are in close attendance upon His Holiness.

News comes from Muscat that the long-expected French squadron has not arrived, and no one expects to see it. The Sultan has sent a letter to the head men of the Jebel and Beni Ali tribes to the effect that he expects them to fly the flag of Muscat instead of sheltering themselves under foreign flags. The significance of this letter lies in the fact that it is principally from this port that the dhows carrying slaves sail. The Sultan has not yet been paid any part of the Government subsidy, and is at his wits' end to obtain enough money to carry on the Government.

The Bombay Chamber of Commerce has addressed a long letter to Government on the subject of the heavy Indo-European telegraph charges, which they estimate impose a tax of a quarter to one half per cent. on the foreign trade of India, and urge the construction of an all British cable, or in the alternative a wire through Afghanistan or Persia.

In the Chamber of Deputies to-day M. Lockroy, Minister of Marine, admitted that at the time of the Fashoda crisis, the French naval dockyards were utterly unprepared for hostilities, most of the projectiles being without fuses. M. Lockroy then gave details of the great reforms which had been effected and were projected since the recent crisis with England.

The Times' correspondent at Peking telegraphs that Count Martino leaves the capital immediately.

A telegram, published by the Times from Shanghai, states that Japan has requested of the Chinese Government the appointment of a Japanese Commissioner of Customs at Fuchau.

Advices from the Philippines state that the Americans yesterday advanced five miles beyond Pasig, and after severe fighting captured the village of Calinta. The Filipinos lost heavily, while the American loss was only seventeen men.

Lord Russell of Killowen, the Lord Chief Justice of England, replaces the late Lord Herschell as President of the Venezuela Arbitration Tribunal.

Lord George Hamilton, replying to questions in the House of Commons, said the object of the Indian Countervailing Sugar Bounty Bill was to prevent a vast indigenous trade being undermined by subsidised foreign products.

The Windsor Hotel, situated in the heart of New York, was burned to the ground about mid-day to-day in forty minutes. It is feared that twenty five of the inmates perished in the flames while many persons were injured.

A special wire states that the U. S. Cruiser "Bennington" shelled the Filipino entrenchments at Malabon and quieted them.

A second fatal riding accident took place in cantonments yesterday during the drill of the 1st Bengal Cavalry. A squadron was galloping when a sowar fell, owing to his horse stumbling at a ditch. He was crushed to death by the animal rolling over him, and being trodden by the troops of horse immediately behind.

The Times' Peking correspondent telegraphs that Count Martino, the Italian Minister, yesterday informed the Tsung-li-Yamen of his recall from China.

The Queen-Regent of Spain has signed the treaty of peace with America without submitting it further to the Cortes, owing to the unwillingness of successive Cabinets to accept the responsibility of ratifying the terms of peace.

Mountain Batteries are being sent to Manila, as it is believed that the Filipinos are little affected by the recent repulses, and are likely to continue the jungle warfare indefinitely.

An explosion has occurred in the Government shell factory at Bourges, by which three men were killed and three injured. The cause of the disaster is unexplained.

Another explosion is reported in the cartridge factory at Marseilles, three persons being injured.

During the discussion on the Army Estimates in the House of Commons yesterday, Mr. Caldwell, Member of Lanark, moved the reduction of the vote as a protest against the formation of a regiment for Wei-hai-wei. The motion was rejected by 123 to 41.

Fourteen dead bodies have been recovered from the fire at the Windsor Hotel, New York, and thirty-four persons have been treated for injuries, most of the victims being women. The missing inmates of the hotel are estimated at sixty.

In the International football matches to-day Ireland beat Wales in the Rugby contest by three points to nil, and Scotland defeated Wales in the Association game by six to nil.

Reuter telegraphing from Peking, says that the recall of Count Martino has dealt a blow to Italian prestige in China, and is expected to result in the shelving of the question of an Italian concession.

A pilgrim ship has arrived at Camaran Arabia, from Chittagong reporting ten suspicious deaths during the voyage.

The latest betting on the boat-race is 6 to 4 on Cambridge.

The Peking correspondent of The Times telegraphs that Sir Claude Macdonald, the British Minister, is supporting the demand made by Belgium for a concession at Hankow.

In the House of Commons to-day Mr. Brodrick, in reply to questions relating to China, said it was understood that the Italian demands did not include the islands of Chusan, which were subject to treaty engagements between Great Britain and China. He also stated that no general agreement of the Powers interested in China was at present contemplated.

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